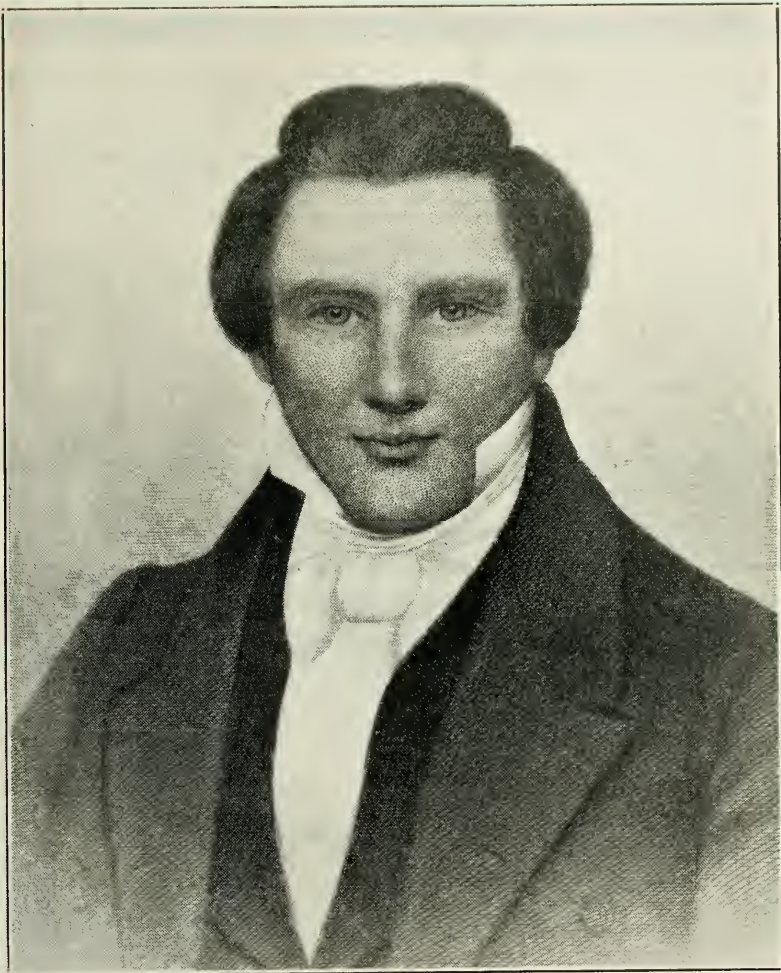


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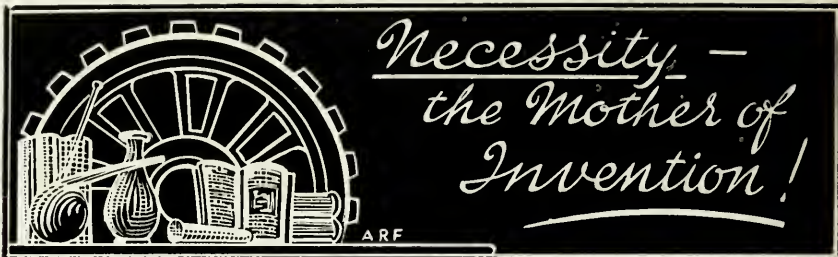
# Millennial Star



**The Prophet Joseph Smith**

*He was a modern day martyr to the cause of truth.*

(See page 390)



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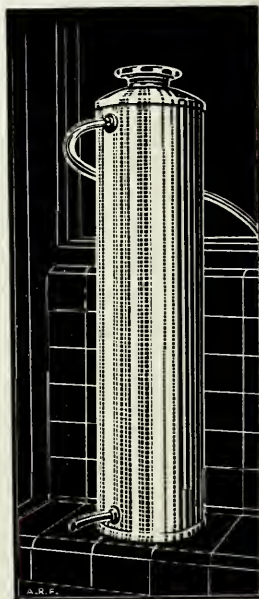
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# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

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Thursday, June 24, 1937

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Museum 1354

*“Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, . . . shall not come into my Father’s kingdom.”*

—*Doctrine and Covenants 84: 74*

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## THIS WEEK'S COVER—

Ninety-three years ago, the Prophet Joseph Smith and his brother Hyrum were martyred at Carthage, Illinois. To the memory of this latter-day prophet, this week's *Star* cover is dedicated.

As far as is known, no actual photographs of Joseph Smith are in existence. The cover picture is taken from a painting that hangs in Nauvoo House to-day, the crayon sketch of which was made in Nauvoo in 1853, nine years after the Prophet's death, by Charles De Bault.

## MORTALITY—A MOMENT IN ETERNITY

BY PRESIDENT HEBER J. GRANT

**M**EMORIAL DAY is dedicated to the memories of those who have suffered and died for their country. It is mere justice that we pay this homage. We should not hold our self-respect if we did not keep in reverence the memory of those who have died that we might be free. Countless graves in national cemeteries and in our own churchyards bear their silent witness that beneath each tombstone lies some mother's son, some husband, some father, who went out to battle and never returned to the loving arms that gave him up.

All honour to those who paid this ultimate price for human liberty. God will not forget their sacrifice.

As we pay tribute to these heroes we must keep in mind also those other heroes who were left behind when these shouldered their muskets and went out to battle. We think of the mothers who gave their sons to the sacrifice. We think

### Memorial Day Message

Five million radio listeners throughout Canada and the United States heard President Heber J. Grant deliver the accompanying address over Columbia's "Church of the Air" programme on Memorial Day, Sunday, May 30th. President Grant's message was part of the impressive service sponsored by the Church at famous Zion National Park on that day when all America paid tribute to its military and civilian dead.

of the good-byes that tore mothers' heartstrings and the long, weary days of waiting to hear that the boy had reached the front; waiting then for the list of missing, wounded and dead after the first battle; and if by a miracle wrought, the boy had been saved, then the agony of another waiting, more sleepless nights and endless days; then another list and the reading of the loved name who had died on the field of honour; then grief and emptiness in life till time scarred the wounded heart and the Lord sent peace and consolation. The boy at the front knew the day when danger did not threaten; he knew something of the chances he had for life when the battle finally came;

he had the thrill of the great service; he had the lure of glory. But to the mother at home, every day was a day of feared death, each silent night was one long picture of the fatal moment. There was no rest from fear, and as these days and nights came one upon another, melancholy framed her eyes, sadness toned her voice and grief stood always at her side.

Let us apply to all mothers of such boys the immortal letter of President Abraham Lincoln to Mrs. Bixby:

Dear Madam: I have been shown in the files of the war department a statement of the adjutant general of Massachusetts that you are the mother of five sons who have died gloriously in the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the republic they died to save. I pray that our Heavenly

Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

And not only the mother, but the wife also, sometimes with little ones grouped about her knee. She, too, knew the tortures of waiting, of the long, dragging days and endless nights. She, too, knew the agonies but not the glories of war. These mothers and wives were, after all, the heroes, even though without crowns.

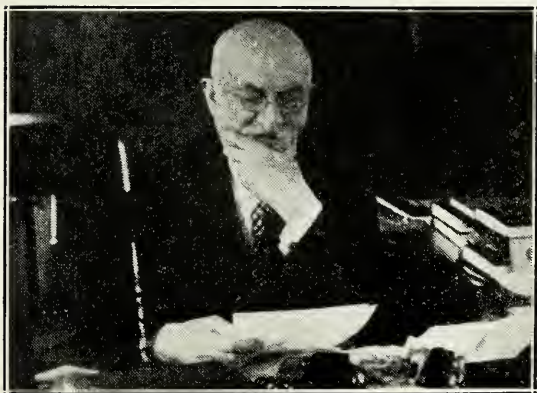
If mothers and wives had to cast the fateful die, war would cease upon the earth.

And so, to the soldier crowned with glory, to the heart-torn mother, companioned by grief, to the wife and clustering orphans, bereft, fatherless, walking alone through life—to all these we pay our tribute, our homage, our reverential respect. To them we build a loving shrine, and bedeck it with sacred memory.

How bitter must be the suffering and grief of those who see nothing beyond the grave except the beginning of eternal night and oblivion. For them that thus believe, death hath its sting and the grave its victory. To them, even the glory of this earth is but the last flickering of a candle in unending blackness.

But, to the man of faith, death is but the taking up again of the life he broke off when he came to this earth.

We of this Church have been told of the Lord that before we came to this earth we had a life running back to the remotest stretches of eternity; that as spirits we lived out an existence



President Grant

A "candid camera" shot from the "March of Time."

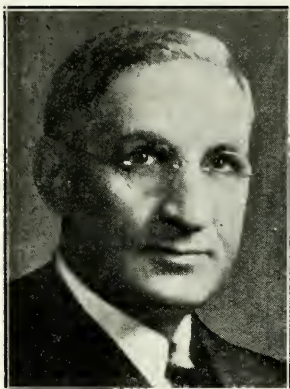
before we came here, in which we prepared ourselves for life on earth; that then, having kept our first estate, we came to this earth to obtain knowledge, wisdom, and experience, to learn the lessons, suffer the pains, endure the temptations, and gain the victories of mortality that when our mortal bodies give up life, our spirits return to take up again the spirit life which we left to come to earth life, and we thereafter go on, building upon the achievements of our first spirit life, our first estate, and of our mortal life, or second estate, progressing through the endless eternities that follow, until we reach the goal the Lord set: "Be ye perfect, even as your Father which is in heaven is perfect."

But somewhere in this after eternity of life, the body and  
(Continued on page 395)

## WORLD FELLOWSHIP OF FAITHS HONOURS PRESIDENT LYMAN

**R**ELIGIOUS leaders from all over the world, representing almost every faith upon the face of the globe, will hear President Richard R. Lyman of the European Mission discuss the Mormon missionary system and its contribution towards the peace of the World at the International Assembly of the World Fellowship of Faiths, to be held in London July 7th-17th inclusive. President Lyman was invited to participate in the sessions of the International Assembly by the Right Honourable Mr. George Lansbury, M.P., president of the British National Council of the World Fellowship of Faiths.

"We very heartily invite you to define your own subject for a 25 minute address under the general theme: "Helps and Hindrances to Peace and Progress Through World Fellowship," Mr. Lansbury's invitation stated.



**President Lyman**  
*Invited to speak.*

In reply to President Lyman's acceptance last week, Mr. Charles Frederick Weller, general secretary of the World Fellowship of Faiths, and a personal friend of President Lyman, wrote:

Dear Friend and Colleague,

We are all of us delighted by your letter accepting Mr. Lansbury's invitation to you to address our convention.

Of the two subjects which you kindly suggest I should myself be inclined to prefer the second. I think that there will be a large general interest in your discussion of "The Missionary System of the Mormon Church as a Factor in the Peace of the World and International Understanding."

It seems to me that your Church's enlistment and development of young people is one of the finest things which I have seen anywhere, in religious organizations or elsewhere. Your effective development of res-

ponsibility and leadership in ordinary men and women, as distinguished from an employed Priesthood, is a nobly inspired, and very efficient force for righteousness and progress.

From my slight, but very highly valued acquaintance with your honoured father, and from my cherished acquaintance with you since we were classmates in the University of Michigan, from my deep appreciation of your own spirit and leadership, locally, nationally and internationally, I am especially glad that you are to take part in our London Convention.

Fraternally yours,

**CHARLES F. WELLER.**

Elder Guy C. Wilson, professor of religious education at Brigham Young University in Provo, was also invited to address one of the World Fellowship of Faiths meetings, but was unable to accept the invitation.

Sessions of the International Assembly will be held in the City Temple, Holborn Viaduct, and at Whitefields Institute, Tottenham Court Road, London. Religious leaders from all over the world will be among those participating. Buddhists, Hindus, Mohammedans, Shintos, Jews, Moslems, and Christians will all unite to discuss the problem of Peace and World

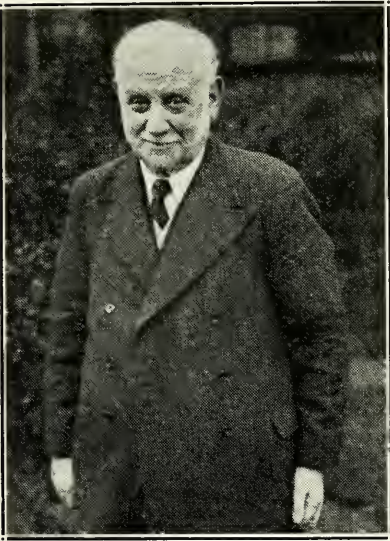
## Fellowship.

The World Fellowship movement had its origin in England in 1910 when "The Union of East and West" was founded and began its work for cultural unity. In 1918 "The League of Neighbours" commenced working in America for racial unity and in 1924 the "Fellowship of Faiths" began working for spiritual unity. Four years later, the three were incorporated as the "Threefold Movement—Union of East and West, League of Neighbours, Fellowship of Faiths." Then in 1929 it became the "World Fellowship of Faiths."

A world parliament of religions was held in 1933 in Chicago, in connection with the World's Fair there. Two addresses were delivered at the Parliament by the late Elder B. H. Roberts, then president of the First Council of Seventy. Another was given by Dr. Franklin S. Harris, president of Brigham Young University.

Last year, a World Congress of Faiths was held at University College in London and two Church leaders were invited to speak at its sessions. President Joseph F. Merrill, then presiding over the European Mission, occupied the chair and also spoke at one of the meetings. President J. Reuben Clark, Jr., first counsellor in the First Presidency, was also invited to deliver an address at one of the sessions.

Latter-day Saints in all parts of America are taking an active part in the World Fellowship movement. Elder Reed Smoot, of the Council of the Twelve Apostles, and form-



Photopress

**Mr. George Lansbury**

*Extends invitation.*

er United States Senator, is Chairman of the Salt Lake City Council and Elder Milton Bennion and Sister Claire S. Boyer are executive chairman and secretary, respectively. In Provo, the respective chairman and vice-chairman are Dr. Franklin S. Harris and Professor Guy C. Wilson. Another active worker is Judge Fred W. Crockett, member of the Los Angeles Executive Committee.

The International Assembly will open on July 7th in the City Temple, with brief introductory talks by some of the representative speakers and the recitation of the prayers of eleven faiths, including the Buddhist, Christian, Confucian, Hindu, Jain, Jewish, Mohammedan, Shinto, Sikh, Tao, and Zoroastrian. Similar international assemblages will be held in India in 1938; America, 1939; and Japan, 1940.

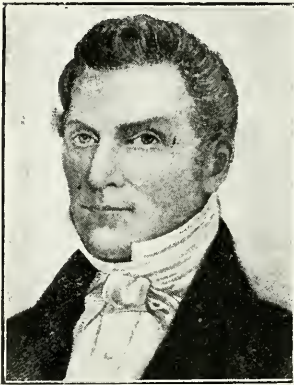
—PARRY D. SORENSEN

## MODERN DAY MARTYRS

*By Elder Parry D. Sorensen*

**E**CCLESIASTICAL histories tell of many heroic, yet pathetic stories of early-day Christians, their persecutions and sufferings, of the cruel and inhuman ways they were put to death for their belief in the Divinity of Jesus Christ, and the everlasting testimonies they left for generations untold.

Of the Saviour's original Twelve Apostles, Peter, Andrew, Philip, and Simon all suffered death by crucifixion, John was banished to the Isle of Patmos, and Thaddeus was slain with a lance. It was but a few years later that the Emperor Nero had Paul beheaded in Rome. Mark was dragged to death in the City of Alexandria, while Stephen and Barnabus were stoned to death by the Jews. Thousands of Christians suffered horrible deaths in the Roman arenas.



**Hyrum Smith**

*Martyred with his brother.*

The story of the three Jameses offers another typical example of the persecutions these early day saints underwent. James the Great, son of Zebedee, was the first martyr apostle. History tells us that he was beheaded by Agrippa I, grandson of Herod. James the Lesser, another of the original Twelve, was beaten to death. The third of the trio, James the Just, brother of the Lord, presided for about thirty years over the Church in Jerusalem, and finally was put to death as he preached the atonement of Christ to the Jews, Scribes, and Pharisees.

Such were the lives and experiences of these early day servants of God. Their deaths did not put an end to the work they were promulgating. Rather, it spurred their followers to greater accomplishments. Misunderstood, betrayed, and martyred, their fate was the same as that suffered by teachers of truth ever since the beginning of time.

It is just 93 years since two modern-day servants of God suffered cruel martyrdom at the hands of a hostile mob. On June 27th, 1844, the Prophet Joseph Smith and his brother Hyrum were shot down in cold blood in Carthage, Illinois, while they languished in jail there, incarcerated on spurious charges that had been brought against them. Like the prophets and apostles of the olden days, these two had been victims of the same mistrust and bitter prejudice that falls to the lot of those who seek to bring rays of light to the people of the earth.

Three days before that fateful day, the Prophet had surrendered voluntarily to the authorities to be tried on charges of which he had already been once acquitted. At first he had planned to seek refuge in the west, and accordingly left Nau-



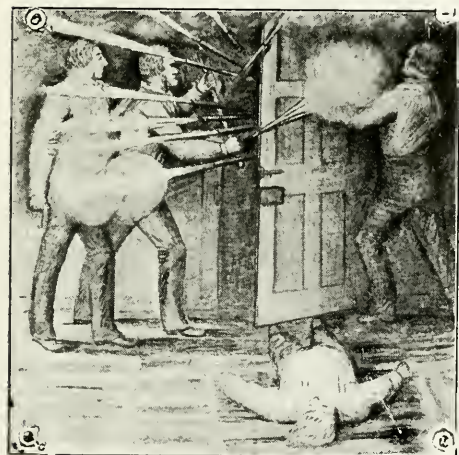
voo, Illinois, and, with Hyrum and several friends, paddled across the Mississippi River to Montrose, on the west bank. But there reports reached him that many regarded it as an act of cowardice. So, with the promise of protection from Governor Thomas Ford, the Prophet returned and submitted to arrest, remarking, "If my life is of no value to my friends, it is of no value to me." While being taken to the jail in nearby Carthage, he made two memorable statements which indicated that he had a foreboding of what was to happen.

"Don't be alarmed! They cannot do us anything more than was done to the ancient Saints; they can only kill the body."

"I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offence toward God and toward all men. I shall die innocent, and it shall yet be said of me, 'He was murdered in cold blood.'"

The last sentence that the Prophet wrote in his *History of The Church* was: "I told Stephen Markham that if Hyrum and I were ever taken again, we should be massacred, or I was not a prophet of God."

Though he knew that there was little chance of his returning alive, Joseph delivered himself to the civil authorities, and, with Hyrum, Elders Willard Richards, and John Taylor, was locked in an upper room of the old two storey brick jail at Carthage. The day before his martyrdom, the Prophet had a conversation with Governor Ford, who reiterated his guarantee of protection. But the Governor forgot his promise almost as soon as the idle words



Old Sketch of the jail scene \*

fell from his lips. The next day he left Carthage for Nauvoo, apparently oblivious of a promise he had made to take the Prophet with him, should he go to the City of the Saints.

As the sultry afternoon of Thursday, June 27th, dragged along, the four men could see that the mobs outside the jail were becoming more restless. "Brother Joseph," said Elder Richards, "if it is necessary that you die in this matter, and if they will take me in your stead, I will suffer for you."

Joseph requested Elder Taylor to sing *A Poor Wayfaring Man of Grief*, and upon completing the seventh and last verse he was requested by Hyrum to sing it again. As the last strains of his second song died away, Elder Taylor glanced out of the window. He saw a number of men with painted faces rushing

(Continued on page 397)

\* Left to right: Joseph Smith, John Taylor, Willard Richards, with the body of Hyrum Smith lying on the floor.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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THURSDAY, JUNE 24, 1937

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## EDITORIAL

### THE VISIT OF PRESIDENT GRANT

Welcome, Welcome, a thousand times welcome to President Grant and the members of his party to the European Mission!

Welcome to  
President Grant

Thus, through the *Millennial Star*, the missionaries, members and friends of the Church extend greetings to President Heber J. Grant and his party upon their reaching the western coast of the eastern hemisphere to pay an official visit to the European Mission and to participate in the Centennial celebration of the bringing of the restored Gospel message across the great Atlantic.

Leading such a group of visitors on such a journey is a courageous undertaking by a courageous and daring man. Find another if you can in his 81st year who will undertake it.

It is this courageous and daring quality in President Grant that has made his appeals to the young folks in every part of the Church so outstandingly effective. This characteristic has enabled him, as an active officer of the Mutual Improvement Associations for many years, to put into this great young people's institution the power, strength and effectiveness apparent to-day wherever there is an organization of the Church. For more than 62 years he has been one of the most outstanding and best known of the leaders in this great movement.

While President Grant is well aware of the great power and strength and influence of the Mutuals in Canada, Mexico, and

Active M.I.A.  
Organizations

the United States, we desire to have him know that there are few stakes anywhere in the Church where the young folks are doing more active service and are more whole-heartedly or effectively carrying out the purposes of the M.I.A. than in many parts of the European Mission. It would have made his heart glow with pride had it been possible for him to be present at the great annual M.I.A. conventions held this year and attended by officials of the European Mission in Norway and Sweden, Denmark and Germany, as well as in France, Holland and Czechoslovakia.

Great impetus will be given to the M.I.A. activity in the European Mission because the General President of the Young

Other  
Visitors

Women's Organization, Ruth May Fox, her two counsellors, Lucy Grant Cannon and Clarissa A. Beesley, and three members of the General Board, Rose Wallace Bennett, Laura P. Nicholson, and Vida Fox Clawson, are

coming with President Grant to participate in the Centenary observance. All in all, there will be some sixty people in the President's party.

Another Mutual officer attending the conference will be President Joseph J. Cannon, recently appointed first assistant general superintendent of the Y.M.M.I.A. Elder Hugh B. Brown, President Cannon's successor as president of the British Mission, is also a member of President Grant's party.

Readers of the *Star* will be pleased to know that Elder George D. Payper, General Superintendent of the Deseret Sunday School Union, will also be in attendance at the Centennial celebration. At present he is on a tour of the European Missions in the interest of the Sunday Schools, after attending the Rotary International convention in Nice, France.

If, as the Scripture says, it is a righteous judgment to judge the tree by its fruits, let us ask those who have opportunity to do so to observe the strength of mind, strength of body and strength of leadership of President Grant, who stands at the head of the Church in his 81st year, of Ruth May Fox, who stands at the head of the Y.M.M.I.A. in her 84th year, and of Superintendent Pyper, in charge of the Sunday schools in his 77th year. The health and vigour and knowledge and wisdom promised by our Heavenly Father to those who remember to observe the teachings of the Word of Wisdom can most assuredly be seen in the lives, labours and accomplishments of these three leaders.

The life of the Saviour Himself was hardly a simpler one than is the life of President Grant. Leader of a mighty people,

**A Great But Humble Man**

directing the expenditure of enormous sums for building temples, tabernacles and chapels, operating the Church school system, and maintaining the temples of the Church and the many missions throughout the world, yet he himself lives in a modest home and in a modest way. In him is an almost matchless example of unselfishness. The people over whom he presides are not held together by force. They are bound together by faith and affection. Entertained frequently by men who rank high in the worlds of business, statesmanship and other lines of endeavour, he at the same time associates with the meek and lowly and shares their joys and sorrows with them.

If there is a man anywhere who has had the opportunity to lift up his soul unto vanity but who in all his life has lived a life of humility, that man is President Grant. The standards and ideals of this great leader and of his organization may be measured by his statement that "A real Latter-day Saint is a good husband; he is a good father; he is a good neighbour; and he is a good citizen."

It is to this humble man, to this successful Church leader, to this man who associates with the great and lowly, that we extend a hearty welcome to this European Mission. He has our love. He has our blessing. We all stand united and ready to do all we can to make his stay amongst us a pleasant one. We pray, our Heavenly Father, to bless him with health and happiness while he is here and to return him in strength and vigour to his home when his mission in Europe is ended.

—RICHARD R. LYMAN

## THE GREATEST JOYS

*By Elder Marvin J. Ashton*

"THE greatest joys in my life have come about through my association with Latter-day Saint people and missionaries." This is what Sister Eliza Boon Eggertson, commonly known as "Birmingham's Mother to the British Missionaries," told us when we visited her recently.

Sister Eggertson, a clear-minded, cheerful Saint who has just passed her eighty-fourth milestone, has been an active member of the Church for the past forty years and a resident of Birmingham for over sixty years.

Nearly forty-three years ago missionaries contacted Sister Eggertson and her husband and invited them to attend a meeting. After attending their first session of Mormon religion, the couple began a complete investigation into the teachings and beliefs of the Latter-day Saints. Some months later the "searchers of the light" were convinced of the truthfulness of the Gospel and were baptized into the Church.

"Since then and to this day, through trials and much sorrow, my burdens have been lighter and my way made clear by the Gospel of Mormonism and the spirit of God. The Gospel makes life worth living," she continued.



Eliza B. Eggertson

Although she has been a widow for more than 33 years Sister Eggertson has diligently plodded along and made her life full of joy and happiness by being a friend to all mankind. "My love for the missionaries is inexpressible. They brought me the plan of everlasting truth and happiness, and I shall never be able to repay them. God bless every

missionary," the warm-hearted Saint replied.

When asked if life was worth living at her age she replied, "I love life as long as I am able to read religious books and associate with my Church members. Mormonism gives life a real purpose and makes it worth while."

The aged sister has filled a two year local mission in Birmingham and has experienced many wonderful blessings in her day. She has seen the sick healed and other miraculous feats performed.

Nearly thirty-five years ago Brother Eggertson was seriously injured with a broken back. Because of the seriousness of the injury he was forced to stay in bed permanently. The duty of caring for him through this ordeal fell upon his good wife. She cared for him day and night for months and months. Finally she broke under the terrific strain. Her power of vision started to leave her. Doctors said her eyes were "worn out," and that an immediate operation was the only preventative for the oncoming blindness.

Fully realizing she could not leave her invalid husband she told the physicians that an operation at the time was impossible. As a result they predicted that blindness was inevitable.

Medicine had failed and doctors had given up, but the faith of Sister Eggertson waxed strong. Despite her faith and prayers her sight grew less and less. Still with that undying faith in God she continued to plead with Him for her sight. A few days later, following a complete day of fast and prayer, her sight began to improve and her eye strain seemed to leave. She visited the doctors to ascertain the exact condition of her eyes. Upon examination they were amazed to find them in a healthy, almost perfect condition. They asked her who had been treating her eyes. They didn't know, but Sister Eggertson did.

To-day, at eighty-four, Sister Eggertson spends much of her time in reading and possesses remarkable eyesight for her age.

Her philosophy of life is based upon this statement she made as we concluded our visit: "God hears and answers our prayers. He will never fail, if we follow His kindly teachings and obey His latter-day commandments."

---

### MORTALITY—A MOMENT IN ETERNITY

*(Concluded from page 387)*

the spirit will be re-united as an immortal soul in a glorious resurrection after the exact pattern of Him who was the first fruits of the resurrection. For we believe in Christ as the Messiah, the Creator and Redeemer of the world, the very Son of God, the First Fruits of the Resurrection. We enthrone Christ in first place as a moralist, a teacher, a perfect earthman, but we add to this that He was God's Son.

We believe that through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that Christ, divinely begotten, was born of woman, that He lived a mortal life, that He was crucified upon the cross, that He died, His spirit leaving His body, and was buried, and was on the third day resurrected, His spirit and body re-uniting. We believe this is the exact pattern we shall all follow. We believe that all men will be resurrected, that "men will be punished for their own sins, and not for Adam's transgression."

We believe that by obedience to Gospel requirements and standards, family relationships in the Hereafter will be restored, that the mother who gave her son as a sacrifice upon the altar of liberty, will have that son again hereafter, and that the endearing relation of mother and son will continue; we believe that the wife and the children who gave their husband and father that we might have freedom, will again join husband and father and that this family, happy and re-united, will as a family, go on through eternity.

With these assurances in our hearts, we exclaim with Paul:

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord

Jesus Christ.—1 Corinthians 15: 53-57

We testify that God is a living God, a God of to-day, not of yesterday; that He lives and loves His children; that He hears and answers prayers; that He will not let His children wander in darkness and sin without a light; that every man is entitled to that light by which to guide his feet through life; that in a changing world His children may still come to Him and He will speak to them in the noon-day sun or in the quiet watches of the night in a language they will understand, if they will but live attuned to His spirit.

We testify that God the Father and His Son Jesus Christ have appeared in our own times to the Prophet Joseph Smith to set up again His Church never to be again torn down, that heavenly messengers have restored His priesthood and the holy authority thereof.

We testify that men to whom Jesus came as He was rounding out the establishment of His Church left this record of that glorious vision:

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone around about.

And we beheld the glory of the Son, on the right hand of the Father and received of His fulness;

And saw the holy angels, and them who are sanctified before His throne, worshipping God, and the Lamb, who worship Him for ever and ever.

And now, after the many testimonies which have been given of Him, this is the testimony, last of all, which we give of Him: That he lives!

For we saw Him, even on the right hand of God; and we heard the voice bearing record that He is the only begotten of the Father—

That by Him, and through Him, and of Him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.—Doctrine and Covenants 76: 19-24

And to these we add our own humble testimony: that God lives, that Jesus is the Christ, that He is a resurrected being, and that in His pattern, every man, woman, and child that ever lived, shall come forth from the grave a resurrected being, even as Christ is a resurrected being, the righteous to lives of glorious joy and eternal progression, the unrighteous to lives of sorrow, for opportunities wasted, for deeds misdones, for unbelief and faithlessness, but with time still for repentance. For as Peter truly said: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

As Jesus said to Martha so He says to all:

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me, shall never die.

These dead shall rise again. Mother and son, wife and husband, father and child shall meet again in an actual life with resurrected bodies, conscious of their earth-life together, to live on forever in that state of joy for which they are willing to live and work. For again as Paul said:

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead.

**MODERN DAY MARTYRS***(Concluded from page 391)*

round the corner of the building toward the stairs, already on their way to the room where the four helpless men were locked. Hyrum and Elder Richards braced themselves against the door to prevent its being opened. In another instant the mob reached the landing outside the door and a shot was fired at the keyhole. As the two sprang back, a rifle ball came splintering through the door and struck Hyrum in the face. Another hurtled through the window and lodged in his back. He fell to the floor exclaiming, "I am a dead man." The Prophet bent over the prostrate body of his wounded brother, muttering, "Oh my poor, dear brother Hyrum." Then instantly springing to his feet, Joseph drew a pistol that had been left in his possession by a friend and fired the weapon through the opening in the doorway where the muzzles of the mob were belching forth their stream of destruction. He snapped the trigger six times, but only three bullets were discharged.

When the Prophet had finished firing his pistol, Elder Taylor stepped up to the opening and, armed with a heavy walking stick, parried the guns as they were thrust through and discharged. Elder Richards was leaning against the door to keep it closed as much as possible. For a moment, John Taylor turned towards the open window, and a bullet struck him in the thigh. Three more bullets struck him in the few seconds it took to crawl to shelter under the bedstead.

**W**hen the first bullet struck Elder Taylor, the Prophet dropped his gun and started for the window. As he reached it, a rifle ball pierced his body and he fell to the ground below, crying, "O Lord, my God."

The heartless mobbers poured a stream of lead into the body as it lay outside, accompanying their shots with vile epithets. The entire dastardly scene had lasted but two minutes. Then the conscience-stricken mobbers fled the city. By nightfall hardly a soul remained in Carthage. Elder Richards, who had miraculously escaped the ordeal unscathed, cared for his wounded companion, John Taylor, and then, under cover of darkness, took the bodies of the slain leaders back to Nauvoo.

Enemies thought that they had put an end to Mormonism when they took the lives of the Prophet and his Patriarch brother. Such might have been the case had they been reckoning with a man-made institution. But when God restored His Church to the earth, He did not entrust it to a single individual, but provided an adequate organization to carry on when His Latter-day Prophet was called away. Under the leadership of President Brigham Young and the Council of the Twelve Apostles, the Church continued in the cause of truth. Within three years its members had travelled 1,500 miles across uninhabited prairie and established their homes in the top of the Rocky Mountains, as Joseph Smith had prophesied that one day they would.

To-day, almost a million strong, the Church of Jesus Christ of Latter-day Saints offers testimony to the world that the Cause for which their Prophet gave his life was truly founded of God, and as the Prophet Daniel foretells, "it shall stand forever."

## NEWS OF THE CHURCH IN THE WORLD

**HONOURING** the late President Anthony W. Ivins, a bronze plaque in his memory was unveiled in the

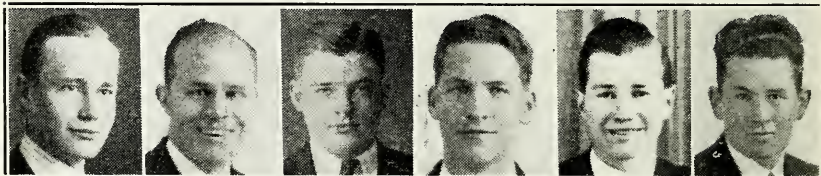


President Ivins

library of the Utah State Agricultural College on Saturday, June 5th, as a part of the Commencement exercises of the institution. President Ivins was president of the college's Board of Trustees from 1917 until his death in 1934. He was sustained as a member of the Twelve Apostles in 1907 and was a counsellor in the First Presidency from 1921 until his death. The plaque was designed by Elder Avarad Fairbanks, professor of Sculpture at the University of Michigan, and unveiled by Sister Mar-

garet Ivins Cardon, granddaughter of the late leader. Prayers at the services were offered by President Heber J. Grant and the Reverend Arthur W. Moulton, Episcopal Bishop of Utah.

**CANADIAN** members of the Church will observe the fiftieth anniversary of the founding of Cardston, Alberta, this summer. It was on July 1st, 1887, that a small party of Latter-day Saints, led by Elder Charles Ora Card, crossed the international border between Canada and the United States. To-day there are three stakes of Zion in Alberta, with a total membership of more than 10,000. His Honour Lieutenant Governor Bowen, of Alberta, has been invited to officially open the celebration on June 28th. Visitors totalling 25,000 are expected to take part in the observance of the Golden Jubilee, which will last one week.



Left to right,  
Elders Burdett, Boud, Weston, Butterworth, Bradshaw and Francis.

### SIX NEW STAR AWARDS

Six silver *Star* pins have recently been awarded to elders who have obtained one hundred subscriptions to the *Millennial Star*. They are Supervising Elder John W. Boud and Elder Marvin G. Butterworth of Leeds District, Elder J. Glenn Burdett, now of Liverpool District, Elder Carl B. Bradshaw, now of Bristol District, Elder Norman E. Weston of Irish District, and Elder Dean W. Francis of London District.

Supervising Elder Joseph W. Darling and Elder Austin M. Scott, both of Irish District, were awarded double *Star* pins for their having obtained two hundred subscriptions at a banquet held in North London Chapel during the Mission-wide Elders' conference last month. Their names were inadvertently omitted from the list of Elders receiving *Star* pins at that time.



## OF CURRENT INTEREST

**THE UNPUBLISHED** diary kept by Dr. Samuel Johnson from 1765 to 1784 was recently discovered in Malahide Castle, near Dublin, by Colonel Ralph Isham, collector of eighteenth-century English manuscripts. Malahide Castle is the home of Lord Talbot de Malahide, a great-great-grandson of James Boswell, Dr. Johnson's biographer. In 1927 Lord Talbot sold to Colonel Isham, for a sum estimated at between £60,000 and £100,000, the entire collection of Boswell relics in the castle. Thinking that there might be more papers in the house Lord Talbot recently invited Colonel Isham to make a further search. The strong room, formerly a dungeon, contained 18 iron chests fitted with rusty padlocks, which had to be broken open. After several days of search, Colonel Isham reached the fifteenth chest, and after going through the several thousands of papers it contained, finally came upon an oblong book bound in green vellum. On opening it, he recognized Dr. Johnson's handwriting and instantly realized that he had discovered the diary mentioned by Boswell in his *Life of Johnson*, and

which nobody had seen since Johnson's passing in 1784. The first entry for the year 1776 runs: "Resolutions. God help me—Read the Bible through this year, combat scruples, rise early; drink little wine."

**THE NORMAL** diet of millions in India is a pound of rice, one ounce of milk, one ounce of pulse, two ounces of vegetables and half an ounce of oils and fats. The cost of this daily diet is the equivalent of 3s. 7d. a month. This is the disclosure of a little pamphlet on the *Nutritive Value of Indian Foods and the Planning of Satisfactory Diets*, just issued by the Government of India. It is pointed out that this diet is not only ill-balanced but insufficient. A well-balanced diet would cost approximately 7s. 3d. per month. "Careful experiments have shown that the giving of eight ounces of skimmed milk daily to children fed on an average ill-balanced Indian diet results in an acceleration of growth and a great improvement in health and well-being. Such an addition is not very costly."

## FROM THE MISSION FIELD

**BIRMINGHAM**—Nuneaton Branch M.I.A. sponsored a social on Tuesday, June 8th. Brother Edgar A. Cater, assisted by Sisters Madge Hugo and Lucy Nightingale, directed the programme of games and dancing.

Birmingham District Genealogical conference was held in Handsworth Branch Chapel, Saturday, May 29th. Present were Mission Genealogical Supervisor Arlond T. Christensen, Supervising Elder Karl F. Foster, and members of the District Presidency. Brother Robert L. Dunn conducted the programme, which included several speakers, musical numbers, and an open period discussion of genealogical problems, and was under the direction of Dis-

trict Supervisor John B. Ward. An attraction at the conference was the fine genealogical exhibit.

**BRISTOL**—At the baptismal service conducted by President Charles Collins in Handsworth Branch Chapel, Sunday, June 13th, Annie Elizabeth Jeffery was baptized and confirmed by Supervising Elder William R. Firmage. Elders E. Max Phillips, Leonard L. Moffett and several members of Bristol Branch were in attendance. The Ashton Gate Adult School was addressed by Elder William B. Hawkins, recently, and on Sunday, June 6th, Elder Firmage spoke before 30 members of St. Agnus Men's Bible and Discussion Class, his subject being:

### "Science and Religion."

IRISH—A "Welcome Home" social was sponsored on Monday, June 14th, by Dublin Branch, in honour of Sister Louisa Steele, who recently returned from South Africa, and Sisters Gertrude Horlacher and Laura Dimler, who returned to their homes in Dublin after serving more than a year as missionaries in Great Britain. President Herman Horlacher delivered the welcoming address during the evening, and a fine programme ensued.

LEEDS — Leeds District held its Honour Day Saturday, June 12th, with field and track events at Wibsey Park, and the evening programme in Bradford Branch Chapel. During the evening Supervising Elder John W. Boud and Elder Marvin G. Butterworth received silver *Star* pins. Brother Fred Laycock, winner of the Honour Day speech contest, was also presented with a bronze *Star* pin. The Honour Day events were directed by Brother Thomas I. Watkins and Sister Annie Wigglesworth, District Y.M.M.I.A. and Y.W.M.I.A. supervisors, respectively.

Members of Leeds Branch Relief Society met together for a fish and chip supper, recently, and Sister Florence Butterfield, president, was in charge of the programme.

LONDON — At baptismal services conducted in Southwest London Branch Chapel by District President Andre K. Anastasiou Sunday, May 30th, Gladys Muriel Woods was baptized by Elder Max H. Duffin and confirmed by Supervising Elder Alma J. Larkin; Joan Winifred Davies was baptized by Elder George W. Shupe and confirmed by Elder O.

Clifford Merrill; Louisa Rose Lawman was baptized and confirmed by Elder Larkin. Sacred hymns were sung by the Millennial Chorus at the impressive service. On the same day Sister Dora Bargh was set apart as London District Clerk by President Anastasiou.

Members of North London Branch M.I.A. were invited by the Islington Branch of Toc H to attend their meeting on Tuesday, June 15th. Brother James P. Hill, president of the Y.M.M.I.A., spoke before the group. His subject was the "History of Mormonism."

NEWCASTLE—With "The Sticks of Ephraim and Judah" as its theme, the Northern Convention of Newcastle District convened in Sunderland Branch Chapel, recently. President William Turnbull, of Gateshead Branch, conducted the afternoon session. Under the direction of District President Frederick William Oates, a special Priesthood meeting was held at the convention. The evening meeting was conducted by President Alexander M. Morris, of Hexham Branch. Speakers were Brother Arthur Finlay, Supervising Elder A. Leslie Derbyshire, and Elder George D. Bryson. Musical numbers were rendered by Sisters Ivy Morris, Ellen Oates, Gladys Quayle, and Irene Maxwell.

NORWICH — In honour of Brother Thomas Grotch, Sister Hannah Grotch, and Brother Arthur Grotch, who will shortly leave for the United States, a farewell social was recently held in Norwich Branch. As a token of their friendship, the Branch presented the departing members with a fine travelling rug.

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## DEADLINE FOR CONTESTS

Although the deadline is rapidly approaching, there is still time remaining for entries to be submitted in the Centenary Writing and Poetry contests. Midnight of June 28th is the date by which entries must be post-marked. Address them to Contest Editor, *Millennial Star*, 5, Gordon Square, London, W.C.1. There is no limit to the number of entries a contestant may submit. All must deal with the Centenary theme, however, and writing contest entries are limited to 1,500 words in length.

Judging will begin next week, and the winning entries will appear in the *Star* of July 29th, which will be dedicated to the Centenary celebration.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
L. D. S. Hall,  
13, Wellington Street.
- Belfast:**  
Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
St. Peter's Street.
- Bolton:**  
Co-operative  
Chambers,
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
Hannah More Hall,  
45, Park St., Clifton.
- Burnley:**  
L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Cardiff:**  
Enquire:  
98, Albany Road.
- Clayton:**  
Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
L. D. S. Hall,  
Trafford Street.
- Dublin:**  
L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Place.
- Gainsborough:**  
L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
7, Ashley Street,  
Off Woodlands Road.
- Great Yarmouth:**  
L. D. S. Hall,  
66a, South Quay.
- Grimsby:**  
Thrift Hall,  
Pasture Street.
- Halifax:**  
L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hexham:**  
Deseret,  
Alexandra Terrace.
- Hucknall:**  
Byron Buildings.
- Hull:**  
L. D. S. Chapel;  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynold Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea,  
149, Nightingale Lane,  
S.W.12.
- Loughborough:**  
Ault School.
- Lowestoft:**  
L. D. S. Hall,  
2J, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
188, Linthorpe Road.
- Nelson:**  
L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
L. D. S. Chapel,  
89, St. Michael's Str.
- North Walsham:**  
Enquire:  
32, Norwich Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street,
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllanfraith:**  
Enquire:  
81, Brynteg Street.
- Portsmouth:**  
Pimco Hall,  
Heidelberg Road,  
Southsea.
- Preston, Lancs:**  
L. D. S. Hall,  
96, Friargate.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Scott Rooms,  
Boosebeck Road,  
Skelton Green.
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton:**  
Enquire at:  
72, Tursfield Road.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
L and Y Station.
- Wolverhampton:**  
L. D. S. Hall,  
Hill Street,  
Off Lower Stafford Rd.

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